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BROKLYN ABERNACLE

BIBLE STUDY ON DIFFICULTIES OF THE RICH. Mark 10:17-31-June 21. mot serve God and mammon.

T must have been an enthusing sight for Jesus' disciples to see a rich young ruler run after the Master and kneel at His feet, saying, "Good Master, what shall I do to inherit eternal life?" The Great Teacher did not answer directly, but inquired why the title good was ap plied to Him. He would have the young man notice that everything realcordance with God.

cordance with God.

There were only two ways in which Jesus could be viewed. Either He was, as He claimed, the Bos of God. come into the world on a special mission for humanity; or else He was a deceiver, misrepresenting Himself and deceiving the people. Jesus wished the young man to consider the force of his own expression and decide at once this important question: once this important question

Narrow Way-Self-Sacrifice.

What did Jesus mean by telling the young man that the way to everlant ing life was the keeping of the commandments? We reply that God's

promise to Israel was, "He that do-eth these things shall live by the doing of them." All Jews under-stood this; and this young ruler confessed that he had been striving to live according to this rule, and yet he was dying.



like the remain-der of the race. Jesus' answer signi "You should not only stuve b keep the Law, but you must be a sac rificer; take up your cross and follow My example."

We are not hastily to suppose that Jesus meant that riches should be given away recklessly. Had the young man agreed to the terms and asked the Lord how best to distribute his wealth doubtless the Lord would have said. "Give it all to God; and then as His steward distribute it according to the wisdom which He will give you." Even this full surrender of earthly pos sessions would not be sufficient. Who ever would gain a place in the Kingdom must become active in the Lord's service, and follow patiently in the nar row way of self-sacrifice, in the Redeemer's footsteps.

Serrowfull For Very Rich.

The young ruler's riches were not of themselves harmful. The difficulty was so that when the test came he demon strated that he loved God less than he loved his wealth. He forsook the op portunity to do the greatest good, and thus turned his back upon membership in the Kingdom class. We are not, however, to understand that there is no hope for him. Even while missing the Kingdom opportunities, he may be one of these blessed by the Kingdom

Few Rich in the Kingdom.

The rich young ruler's failure to be come a disciple on Jesus' terms fur-nished a text for Jesus. He said to His disciples, "It is easier for a camel to go through the Needle's Eye than for a rich man to enter the Kingdom of God."—Matthew 19:24.

The Needle's Eye was a small gate or opening in a large gate to the city The gates were closed at ough protection against robbers; and watchmen were on duty. An arrunge ment was made, however, for travel ers who failed to reach the gate before

ge through after having been unloaded. Thus understood, Jesus taught that a rich man could enter the Kingdom of God only by giving up all to the Lord The amazed disciples inquired. Who then can be saved?" The rich seem ingly had all opportunities of time, in fluence and money to enable them to give better service to the Lord than could others; and if they would have meh difficulty in getting into the King dom, how would it be with these less

Jesus answered, "All things are possible with God". That is to say, if a That is to say, if a rich man be hon est-hearted and



Lord would show him the Divine respecting their use. did not avail, the Lord would know how to strip him of his wealth,

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